The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 31.—Vol. V.] LEXINGTON, KY. WEDNESDAY, FEBRUARY. 4, 1829. [Whole No. 239

TERMS OF THE LUMINARY.

Two Dolls. per ann. if paid in 6 months.
Two dolls. & 50 cts. at the end of the year.
All papers continued till ordered to stop.
All subscriptions to continue till paid up.
All Communications must be post paid.

From the Pandect.

3rd PRESBYTERIAN CHURCH IN CINCINNATI.

Among all the movements of christian enterprise which we have had the pleasure of seeing in this city, none have appeared to us more lovely, than those which have led to the organization of a third Presbyterian Church.—The Church of God is *one;* and it is delightful to think that *all* who believe in Christ and submit to his laws, shall meet in heaven, where there shall be ample room in God's temple above, for an unnumbered multitude to hold communion, and worship Him who liveth for ever and ever. But here on earth, when God in mercy assembles a sacramental host, and increases the number of believers till they find themselves straitened for room, it is reasonable and scriptural that they should be divided into many particular churches--hence we read of the churches in Judea, the churches in Asia, &c. Many, however, [illegible] churches without associating with it the idea of strife. The separation of Abraham and Lot was the effect of strife: the parting of Paul and Barnabas was the effect of sharp contention. Such facts have not been recorded for imitation; and yet it has been lamentable to see how many churches seem to have been formed upon these unhappy models. Division, however, by no means, in its own nature, implies strife. It may be the effect of divine judgment, as in the confusion of tongues--of persecution, as in the dispersion of the disciples after the death of Stephen—of missionary zeal and enterprise, as has been exemplified in numerous instances in all christian lands.

Christian love, laudable zeal, and benevolent enterprise, have characterized the movements of that interesting band of brethren and sisters, which has been recently organized into a Third Presbyterian church. This has been a subject of serious meditation, friendly conference, and solemn prayer: and the division, in all its circumstances, has afforded an example of LOVE and *devotion* rarely witnessed. They went out from us, because, in fact, they were of us. The separation was not achieved without a struggle; but the agony was such as kind parents and affectionate children, as loving brothers and sisters, feel when parting becomes a duty. In all cases when feeling is sacrified to obligation, the love of Christ mitigates distress, the hope of reward sweetens labor, and the glory of God in the salvation of souls, forms the summit of christian ambition.

These christians, who have thus decided upon establishing a place of evangelical worship in a part of our city where no temple has been built for God, need the prayers, merit the esteem, and deserve the assistance of all the friends of Zion; and especially of those who have worshipped in the same places of devotion, and surrounded with them the same table of the Lord. While the manner of this undertaking forms a new era in the history of churches here, in which all good men will rejoice, we are much delighted with the prospect of a pastoral relation being formed between the Rev. James Gallaher and this interesting society. They have invited him to minister to them in holy things. He has given them a favorable answer, and already commenced his work. May God favor every work of faith, every labor of love. May every weapon formed against Zion be destroyed. May every tongue that rises in judgment against her be condemned. May those who scowl at her prosperity and tarnish her glory by selfishness, be brought to timely repentance, and may every member of this vast community soon become a friend of Christ. J. L. W.

From the Pandect.

TRACT CAUSE IN CINCINNATI.

During Mr. Eastman's visit in this city *one thousand and seventy-seven dollars* have been subscribed to increase the Depository of the Cincinnati Tract Society. The Society has purchased one million two hundred and forty-one thousand pages of Tracts of the American Tract Society. About 200,000 pages of these Tracts have already been put in circulation, and the calls for them are constantly increasing.

In addition to what has been done for the Depository, a *Young Men's Tract Society* has been formed, and commenced its operations under very favorable circumstances. Their Board of Officers, consisting of sixteen active young men, have resolved to visit the different *wards* of the city, to solicit subscriptions, and to promote the general circulation of Tracts. Their subscription is now about $100. The Board meet once a month to report their proceedings; and it is believed that they will not labor in vain, or spend their strength for nought.

Five Ladies' Societies have also been organized in the city, and are now in vigorous operation, viz: One in the Enon Baptist church, one in the second Presbyterian church, one in Christ's church, one in the first Presbyterian church, and one in the New Baptist Church. The several meetings held for the formation of these societies, were interesting, and the ladies present, engaged in the work apparently with an earnest desire to do good. We trust that their prayers will accompany their alms, and that while they are made instrumental of doing good to others, they will receive blessings upon their own heads.

From the Philadelphian.

CAPTAIN BLINN OF THE PARTHIAN.

We believe, with the Editor of the *Missionary Herald*, that "publicity, unlimited publicity, is to accomplish wonderful things in the reformation of a buses," and, therefore, in our sphere, we unite with him in holding forth to the honest reprobation of every honorable man, the abusive and disgraceful conduct of Captain Blinn, towards the late company of Missionaries to the Sandwich Islands. The following paragraph is from the last *Christian Watchman.*

"The captain of the Parthian refused to execute a material part of the contract of the owners, and compelled the passengers to perform many of those menial services, which are universally performed for cabin passengers, by the ship's cook and stewards." The Board paid $2000 for the passengers, allowing $100 for each of the sixteen members of the Mission family, and $50 for each of the four Sandwich Islanders, and $200 for the extra water casks. $3 262 50 were also paid for the freight of 200 tons of timber, house frames, &c. Both parties in this contract were satisfied, and obligations were entered into, in behalf of the owners, that suitable births should be provided for the Missionaries, and that a steward and cook should take care of their stores and provisions, and cook their food. Instead of this being done, the Missionaries were obliged to cook their food themselves, and "the captain appropriated the spacious dining room to himself, his mates, and two passengers, who were not of the Mission company. The Missionaries were obliged to eat in the cabin, where but half their number could sit around their table at once; the rest being compelled to sit on trunks, or lie in their births." The captain being furnished with a copy of the contract, with written instructions to treat the Mission company with becoming propriety, could not plead ignorance of his duty. It is presumed the Mission Board can have remedy in this case, by appealing to legal decision, if it cannot be obtained in any other way.

Since the above was in type, we have received the January number of the Herald containing full details touching this matter, from which we take the following paragraph; which, we are sure, will excite the virtuous indignation of every decent man in the community.

"During a calm, or amid the storm, good natured or angry, his language was of the coarsest kind. He scarcely conversed six minutes in our hearing, without being guilty of the most shocking profaneness." At times, also, he engaged with others, in most offensive conversation of another kind, and, as there was little doubt, for the very purpose of wounding the feelings of female passengers. In more than one instance, he and another person imitated the missionaries, who were cultivating their knowledge of sacred music, by singing portions of psalms and hymns. This imitation was made by giving out the lines of a low and vulgar song, and singing them so near the missionaries, as to make the design evident, both of interrupting them in their exercise, and making a mock of religion."

WATCH NIGHT.

It may, perhaps, be interesting to our brethren abroad, (says the New-York Christian Advocate) to learn that the old year was closed and the new one ushered in, by religious exercises in all our churches in this city. The solemnity that pervaded the numerous assemblies, and the appropriate and impressive language of the speakers, were well calculated to remind us of the declaration and exhortation of the apostle--"The end of all things is at hand, be ye therefore sober, and watch unto prayer." May the fervent prayers for the prosperity of Zion, which were offered up on this occasion, be heard in heaven, and may this year be distinguished for seasons of refreshing from the presence of the Lord. May those of us who shall be permitted to witness the victories of Immanuel, live "godly in Christ Jesus;" and may those who are this year to be numbered with the dead, be prepared for the scenes that await us; so that when we are removed from the earthly courts of Jehovah, we may be permitted to join in the unceasing worshing of that "house not made with hands eternal in the heavens."

THE NETTLETON FUND.--Christians in Virginia "feeling themselves indebted to Mr. Nettleton, and not knowing how to discharge the obligation," propose to establish a fund bearing his name, the interest of which shall be appropriated by the Directors of the Union Theological Seminary, for the benefit of that institution, in such way as they shall deem most conducive to its interest.—*Dost Rec.*

The amount of donations and collections acknowledged by the Treasurer of the American Board, for the month ending December 15th, is $8,703 67: besides legacies, and donations in clothing.

From the Philadelphian.

GENERAL ASSEMBLY'S MISSIONS.

A Brief Statement,

Of the past and present condition of the Presbyterian Church, with her prospects and wants.

In 1704, or 124 years ago, the Presbyterian church in the United States was organized by the establishment of the Presbytery of Philadelphia.

In 1716, or 112 years ago, we had one Synod and 4 Presbyteries.

In 1788, the Synod of New-York and Philadelphia resolved itself into four Synods; which were, 1st, the Synod of New York and New Jersey; 2d, the Synod of Philadelphia; 3d, the Synod of Virginia; and 4th, the Synod of the Carolinas; for the purpose of forming the General Assembly; which first met in 1789.—Some idea of the extent of the jurisdiction of this high ecclesiastical council will be gathered from the statement, that in May 1828 *one hundred and fifty six members and delegates attended*, whose travel to and from the Assembly exceeded 55,000 miles; to defray the expense of which $2851 56 were collected; which would give the attending commissioners a fraction more than 5 cents a mile. In 1808, or 20 years ago, we had 7 Synods and 32 Presbyteries. In 1818, or 10 years ago, we had 11 Synods, and 53 Presbyteries. In May 1828 we had 16 Synods, and 90 Presbyteries; having gained in the last 10 years 37 Presbyteries; 58 in the last 20; and 86 in the last 112 years.

We had by our last annual reports 1285 ordained ministers, and 194 licentiates; making in all 1479 Presbyterian preachers of the gospel.

We had 242 candidates, in various stages of preparation for the sacred office; of whom 186 were beneficiaries, of the Assembly's Board of Education, of the Presbyterian Branch of the American Education Society, of our Presbyteries, or of some auxiliaries to these: and for their aid our churches in the year ending last May, expended $16,230 30 1-2; which would have afforded to each, on an average, $87 26 towards his board, clothing, and books.

Of our ministers, 31 deceased last year; 30 are pastors of congregational churches, not under the care of the Assembly; and 45 are Presidents or Professors in Colleges, or Professors in Theological Seminaries.

Of our ordained ministers 240, from age, infirmity of body, missionary engagements, school keeping, unfitness for the ministerial work, or some other causes, are without the charge of congregations, while 970 of our bishops are acting as stated supplies or settled pastors.

In May 1828 we had 1968 churches; having gained in the last 20 years 1221; and 764 in the last 10.

Of our churches at the present time 636 are destitute of both pastors and stated supplies; depending wholly on itinerant missionaries for an occasional sermon: but 502 of our churches, said to be supplied, have the services of no more than 226 ministers; so that 276 of them are really without preaching every Lord's day. This would make our really vacant churches amount to 912; and the number actually supplied by ministers and licentiate is 1056

We have returns of 146,308 communicants; of whom 15,095 were added by certificate or examination last year. If we extract those nominal *additions* which were mere *translations* from one of our congregations to another, and a number of real additions from the world, equal to all the removals from our communion by death or otherwise, we shall find the actual increase of our communicants returned to be 11,023. The actual increase of the year ending May 1827, was 7,793; and less than that ending May 1828, by 3,230 persons.

In the Presbyterian church, 3,389 adults, and 10,790 infants were baptized last year; making a total of 14,179 baptisms.

The missionary funds collected and expended during the same period by the Presbyterian church, so far as reported, amounted to $23,993 50. The missionaries, sent out by the Board of Missions from May 1827 to May 1828 were 31; and 16 were sent by some of its Synodical & Presbyterial auxiliaries, making 47. Seven of these missionaries became settled pastors. The number of missionaries actually employed within the bounds of our Presbyteries, though not reported to our Board, was not less than 300.

The first General Assembly appointed 3 missionaries; and from that time until the present, the work of missions has been increasing in our portion of the church of God; yet it is true, that within a few years past a large portion of our funds have flowed through other than our own Presbyterian channels. Our missionaries gathered and organized last year 8 new churches; and in former years, with very little aid from any other body than the *Connecticut Missionary Society*, may be said, under the smiles of heaven to have founded, as nearly as I have been able to ascertain numbers, 350 Presbyterian Congregations in the state of New York; 60 in Pennsylvania; 6 in Michigan; 200 in Ohio; 45 in Indiana and Illinois; 21 in Mississippi and Louisiana; 41 in Alabama; and 177 in Virginia, Kentucky, Tennessee, North and South Carolina, Georgia and Florida; amounting to 900. The labours of the Connecticut Missionary Society have been most effective in the States of Ohio, Pennsylvania and New York; and to this Society the Presbyterian Church ought to acknowledge its everlasting debt of gratitude. The labours of the *American Home Missionary Society* have just commenced within our bounds; that association having about two years and a half ago succeeded to the *Young Men's Missionary Society of New York;* and the last year they more or less aided in the support of the gospel in 200 Presbyterian churches. We feel thankful for their co-operation; but it is mere justice to our Board to say, that these 200 churches were gathered principally through the exertions of the Generally Assembly, before, as fellow labourers, their service amongst us commenced.

Since the meeting of the last General Assembly, the Board of Missions have employed *sixty eight* missionaries: whose time of service allotted to them equals 366 and a half months; or the labours of one Minister of 30 years, and six months, and a half. Thirty-seven of these missionaries are enabled through our assistance to continue pastors or stated supplies in their respective charges for a year; twenty five spend a less time than a year in regularly preaching in several contiguous feeble congregations; and no more than six of our labourers can be considered as exploring missionary agents. Since May last we have expended for missionary purposes $4982 31; and have derived from a variety of sources $3742 46; exclusive of interest accruing on the funds held for missionary purposes by the Treasurer of the Trustees of the General Assembly. The excess of our expenses over our collections has been $1239 85; which amount has been paid by funds in the Treasury prior to May last. The disposeable monies still on hand do not much exceed $1200 and we shall need, in addition to this sum, $4662, to meet our present engagements, which amount to $5862. This summary, we trust will convince the friends of the Board that they have not been idle, and that it is necessary for those who wish us success in earnest, to be diligent in procuring and forwarding pecuniary aid.

The General Agent has officially visited *thirty seven* different Presbyterian congregations; and has travelled in the service of the Board 1650 miles.

Of our missionaries 7 have been appointed to labour in the State of New York; 20 in Pennsylvania; 3 in Ohio; 5 in Indiana; 3 in Missouri; 1 in the Arkansas Territory; 3 in Kentucky; 1 in Tennessee; 3 in Louisiana; 2 in Florida; 4 in North Carolina; 4 in Maryland; 2 in Delaware; 1 in New Jersey; 1 in the Territory of Michigan; and 3 in other places.

There are probably 15 baptized members, who are pew holders, supporters of, and attendants on, public worship in our Presbyterian churches, for every communicant in our connexion: and if so, then our body in the United States contains 2,194, 620 persons If our denomination should be kept from disunion, and the blessing of God should be continued as it has been for the last 20 years, in 1848 there will be at least 5 000,000 of persons under the care of the General Assembly; for we have more than doubled in numbers in the last 20 years. At that time, to give every thousand people in our connexion one pastor, we shall need 5000 ministers. Of our present preachers 600 will probably decease before that time, leaving of the 1479 no more than 879. To these add the 1528 which may be gained in 20 years at the rate of our increase during the last ten years, and it will give us 2407; and will leave a deficiency of 2593 to make up the 5000: so that 2,593,000 of our people, or more than our present whole number, will then be without one man in a thousand to show unto them their transgressions; if our increase of preachers shall not exceed that of any former period, in the proportion of about *three* to *one*. How wide is the field which is opening before us! Truly our portion of the harvest is great, and the labourers are few. If we consider the relative strength of the Presbyterian Church in the United States, every candid mind will be satisfied that we ought to perform more service in the building up of Zion than any other two denominations of Christians in our country; for of those to whom much is given much will be required.

Two thirds of all the Colleges, Theological seminaries, and other academic institutions in this country are under the instruction and control of Presbyterians. The Congregational Churches of New-England and the Presbyterian Church together have the charge of more than *three fourths* of all these fountains of literary influence.

Baptist and Methodist churches in the U. S. contain, not far from 1,500,000 people in each; but they are comparatively poor, and include a larger proportion of slaves than other denominations.

Our ministers in the State of New-York alone are 448; and all

the Protestant Episcopal ministers of all grades in the U. S do not exceed, according to their own estimation, 507. In one Synod, that of Albany, we have 206 ministers; and in the State of New-York 25 Presbyteries. In Pennsylvania we have 317 churches and 194 ministers. *Four* out of our 16 Synods contain 532 ministers.

The Congregational Ministers, exclusive of about 100 Arian or Socinian or fence riding teachers, are estimated at 720, and their churches at 960.—The Methodist Ministers, exclusive of their *local* exhorters, who correspond very much to our ruling elders, are 1465, and their members of classes 381,937. The Baptist Church in the U. S. is estimated at 3723 congregations, 2577 ministers, and 238, 654 baptized persons, which are of course, all communicants. The proportion of non communicating members in these two last named Societies, is far less than the Presbyrian Church.

Let our ministers and churches then consider how much is expected from them by our blessed Lord, and act accordingly. Particularly let them decide whether every communicant ought not to form and express a purpose of contributing fifty cents, or a less sum, annually, to the missionary operations of the General Assembly. The aid of others we *solicit;* but that of the communicants the Presbyterian Church has a right to *claim.*

The Board of Missions earnestly entreats all who possess a ready mind to this work to give their names to their Pastor, their Elders, or some of the Agents of the Board, that the same may be enrolled under the following

FORM OF SUBSCRIPTION.

"The persons whose names are under written, belonging to the Presbyterian Church at ———, under the pastoral care of the Rev. ———, have expressed their purpose, so long as God shall enable them, to pay to the Session of said Church, on or before the 25th day of December in each year, the sums respectfully annexed to their names; that the amount of this subscription may be paid to the Board of Missions of the General Assembly, as the annual contribution of this congregation."

E. S. ELY, Cor. Sec. & Gen Agent of the Board of Missions.

Philadelphia, Jan. 5th, 1829.

A GREENLAND MISSIONARY.

"None of our European Brethren can have a right conception of the miserable state of such a place of abode—no written description can give an adequate idea of it. The worst trials we had to experience in it were in summer when it thawed; the sods were then thoroughly soaked by the melting of the snow. We were compassed with moisture as in a damp cellar, the floor wet, and the roof and walls dripping. Worms and other vermin were continually crawling about; they came upon our table and fell into our victuals.—Brother De Fries, who slept along side of the wall, often found in the morning beetles, slugs and worms in his bed. However, we were thankful that we escaped from other vermin so common among the Greenlanders.

"I wish now to give you some account of our Christian Greenlanders. The number of the whole congregation is 570, among whom 184 are communicants. I may, with confidence, call this division of our flock a people of God. Their Christian walk and conversation have afforded us great joy during the year past.

"Several who had left us, and were straying in the wilderness, have returned to the fold, and, as prodigal sons and daughters, sought and found re admission to their Heavenly Father's house. Such as are convinced of the error of their ways, and earnestly cry for peace, and pardon to our Saviour, we receive again with joy.

"I will quote one instance of such a poor returning sinner (brought up in the congregation, but following the ways of the world, and consequently, forsaking us;) whose case proves the power of the grace of Jesus, and what it can effect in hearts the most abandoned of mankind.

"He is now twenty four years old, and has been married four years.—Last autumn he was still living in the practice of every vice and abomination, nor would he listen to any admonitions, having from his childhood, and as a youth, always led a most wicked life. At Christmas he attended the services at the chapel, and was so much alarmed and affected by the convictions wrought by the Holy Spirit in his soul, that he came to us, and with many tears of repentance, confessed his transgressions, most earnestly crying to the Lord for mercy and forgiveness. We received him joyfully.

"He was, in the public assembly, assured of that mercy which our Saviour grants to every sincere penitent; and directed to the all-atoning sacrifice of Jesus for remission of, and deliverance from the power of sin.

"On the 19th of January last, a day of special grace and blessing to us all, he was solemnly received into the congregation, together with seven others, and on Maundy Thursday poortook of the Holy communion. His walk has been ever since that of a truly humble pardoned believer; and the wild, profligate, hardened sinner is converted into a steady, cheerful, and exemplary child of God."

From the Youth's Friend for January.

NEW YEAR'S DAY, OR THE MEASURING.

"Now girls," said Clement to his sisters," as we have finished our nuts and apples, let us go and measure how much we have grown the last year. You know that on this day twelvemonth father marked with his pencil, on the shutter, the exact height of each, with our names against them; I dare say I have over toped you finely!"

"Not so much as you fancy," answered Anne; "for I am sure Louisa grows quite as fast, and I am not a great way behind her." "Seeing is believing," cried Clement; and away they all ran to the window.—They pulled the curtain aside, and began busily to seek for the pencil marks; but in vain. All agreed as to the place that they should have been found in, yet none could find them.

"I declare," exclaimed Clement, in bitter vexation, "that stupid new servant has done the mischief. I saw her scrubbing away at the wainscot some time ago; but little thought she was was washing off our measures."

His sisters joined in his lamentation, and then they began to dispute as to who would have proved the quickest grower of the three.

At last their father said he believed he could settle the question.

"How *can* you, father, when the marks are quite gone?"

"I considered their loss as likely to happen during the year, and noted down in my memorandum book the exact height of each of you."

The children were very glad; and while their father was looking over his notes, he said to them,

"How little reason we have to take pleasure, or feel pride in things that may be swept away in a moment! It is the folly of mankind to believe that their names shall endure forever, when they have called their houses and lands after their names; or put them upon some monument of their own vanity. Nothing is worthy to be had in remembrance, that is not meet to be recorded in the Book of Life."

Having found his memorandum, he now measured the shutter with a little foot rule, and made the marks as they were before; saying that they were exactly the same distance from the ground.

Clement had the pleasure of finding himself more grown during the year than either of his sisters; and indeed he looked very tall upon it.

"Now, my dear children," said their father, when they had once more seated themselves near the cheerful fire, "you are satisfied by knowing by how much your heads are nearer to the sky than they were twelve months since; but have you asked yourselves whether your souls have been drawing nigh unto heaven?—whether you have grown in grace, as in stature? and whether the knowledge of your Lord and Saviour Jesus Christ has increased like your acquaintance with earthly learning?"

The children did not expect this question: they looked on each other, and were silent. Their father went on.

"Of the infant Jesus it is said, that he grew in wisdom and in stature, and in favor with God and man. He who left us an example that we should tread in his steps, has mercifully caused this to be written, as a pattern for children. To be proud of your growth in size and age, if your faith and holiness do not likewise increase, is to glory in your shame. Every opportunity that the past year has afforded you of hearing faithful teachers, of studying God's word, nay, of looking upon his wonderful works which surround you, if not improved to the profit of your souls, is written against them in that terrible book out of which the dead shall be judged. Alas, my children! not a day of that year which we look back so gaily upon, but has left against us many a charge of ingratitude, unbelief, neglect of God, forgetfulness of the Saviour, and resistance against the Holy Spirit.—Our sins have taken such hold upon us, that we may well be unable to look up."

There was a silence for some minutes: the children were very much affected at what their father said, and they secretly recalled to mind how very often they had knowingly offended, without even having felt remorse for their guilt.

"A More Excellent Way."

How much better would it be, if, instead of censuring and bitterly inveighing against the ignorance, perverseness, and corruption of my neighbours, I exerted myself in good earnest, according to the duty of my station, and the talents which God has given me, to instruct and reform them. Perhaps many a one has long been waiting at the pool of Bethesda, for some friendly hand to help them in, and I pass by them with a stupid unconcern, and leave them groaning under their misery.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
FEBRUARY 4, 1829.

PRESBYTERIAN CHURCH.

On the 2d page of this paper will be found a brief statement of the past and present condition of the Presbyterian Church in the United States, with her prospects and wants; prepared by the Rev. Dr. Ely, Corresponding Secretary of the General Assembly's Board of Missions. We hope this very interesting historical and statistical paper, will have an effect upon the churches wherever it is read. And as but a very small portion of the members of the Presbyterian church either take or read any of the religious papers of the day, we would respectfully suggest to the Ministers of the gospel the propriety of reading this statement from their pulpits.

RELIGIOUS INTELLIGENCE.—The Rochester Observer says, in relation to this subject—

"Strange as it may appear, even in this age of light, when so much is doing for the cause of the Redeemer, and so many events are transpiring of deep interest to the Christian, not more than one-fourth of the families of professors of religion in our land take any one of the great number of the publications devoted to the dissemination of religious information, which weekly or monthly issue from the press."

For the Western Luminary.

SACRED MUSIC.

Mr. Skillman,--I have seen a prospectus given to the public by B. Shaw & C. H. Spilman of Danville, for publishing a New Collection of Sacred Music. From what I have seen of the work, and from the recommendation of those who have examined it more critically than I have done; (and who are at the same time better qualified than I am to judge of its merits) and from my acquaintance with the publishers, I have no doubt it will be worthy of the patronage of the christian community.

Is not such a work called for?

Do not the churches need it?

It appears to me that those who hear the singing in our congregations every Lord's day, must answer these questions in the affirmative—That those who esteem harmony, more seemly than discord in the worship of God; will rejoice to hear of an attempt to add to our present collection of tunes; and to simplify the science of vocal music in any degree, so as to facilitate the instruction of the rising generation--Whilst adventures in the literary world meet with ample patronage (even in cases when their productions have a demoralizing tendency) shall not the christian public extend encouragement (proportionate to their merit) to those who labour in a nobler cause?

D. NELSON.

REVIVALS IN NEW-JERSEY.

A letter from a gentleman in New-Jersey to the Editors of this paper says, "The Lord is drawing near, to bless our State. In seven or eight congregations belonging to our denomination, it may be said that there is a revival of religion. Our Methodist brethren are also blest in their labors. The enterprises of benevolence which have been commenced among us, succeed well. Our citizens are awaking to the importance of education, and especially to the importance of having competent teachers."

Several of the places above referred to, have been mentioned in our hearing; but perhaps it would not be expedient to name them at present. The past year has not been attended, in New-Jersey, (and the same may be said of this vicinity generally,) with the usual manifestation of God's mercy, in the conviction and conversion of sinners. In the last narrative of the New Jersey *Synod*, it was stated that out of 115 churches under their care, only *four* had been visited "by the remarkable effusions of the Holy Spirit." We hope that a brighter day is dawning upon the churches, and that greater things than these will soon rejoice the hearts of those who wish well to Zion.--*N. Y. Obs.*

REVIVAL AT THE SANDWICH ISLANDS.

We have already mentioned the fact of an interesting state of religious feeling at Kailua, on the West side of the island of Hawaii, (Owyhee,) where the late lamented Mrs. Bishop was stationed; but were not aware that the work was so extensive and powerful as the subjoined extract of a letter from her surviving partner would seem to indicate. It is dated June 1, 1828,—was addressed to the Rev. Mr. Sanford, of Brooklyn,—and is copied from the Philadelphia Christian Advocate.

The circumstances attending her death have been instrumental in promoting the most glorious revival of religion of which I was ever a witness. More than two hundred persons residing at Kailua, have recently come out on the Lord's side, and taken up their cross for Jesus' sake. Among this number are included almost the whole of her former pupils, who loved her as a mother, and did every thing in their power by kind assiduous attentions, to soothe the pains of dissolution. They heard her dying prayers and exhortations, her charge to meet her in heaven, and injunctions to holiness of life. They firmly believed that she had gone to glory, and when the funeral solemnities were past, they all came to Mr. Thurston and me to make the great inquiry, "What shall we do to be saved?" For the last three months little else but the subject of religion has been the theme of inquiry, and new cases have been daily added to the number of those whose desire it is to be saved.

Thus you see, my brother, how the Lord has turned our mourning into joy, and our heaviness into songs of praise. As for myself, I would not have it otherwise could I by a word recal her back again into this world of pain and sorrow.

THE CAUSE OF 2,000,000 IN BONDAGE.

The last African Repository reports *five* new subscribers of $100 a year for ten years to the funds of the American Colonization Society, on condition that the number shall be increased to one hundred. They are as follows: Josiah Bissell, Rochester,--William Crane, Richmond, Virginia,--Fleming James, do. —Robert Ralston, Philadelphia,—Elliot Cresson, do. The whole number of subscribers, at present, is twelve.

This is a magnificent project; and if by any means it can possibly be carried into effect, the Society will be placed in a condition to accomplish immense good for Africa. Is it too much to hope, that among our *ten millions of freemen*—intelligent, humane, and prosperous,—*eighty-eight* more benevolent individuals can be found, who, following the example above recorded, will give their names in a cause so noble, and so dear to the heart of suffering humanity!—*N. Y. Obs.*

IMPORTANT DISCOVERY.

Said a little Roman Catholic child of this city, a few days since, "I believe, papa, the grand reason why our people are so much poorer than others is, *that we are kept in ignorance.*—I want to go to the Sunday School, like other children do." Who knows to what results this child's discovery may lead! *ib.*

POPERY.

Extract of a letter to the Editors of the Calvinistic Magazine, from a Citizen of Louisiana.

It is by no means certain that the Religion of Rome will not yet extensively prevail in the United States, and become the most formidable antagonist to the progress of the Gospel truth.—That a contest must commence, or the ground be given up, and the enemy suffered to penetrate into the very centre of our country, is plainly manifest. Would it not be advisable, then, to send forth in our periodicals and religious Tracts, well written articles, historical, doctrinal and controversial, that would have a tendency to expose the true spirit of popery, and the arts of her clergy? This seems to be the most practicable mode of conveying religious truth to the mind of the Catholic, and will at least open the eyes of the nominal Protestants. This was the method adopted by the Lutheran and the other reformers, whose writings were more effectual in promoting discussion and the discovery of truth, than their public discourses. In addition to these, a refutation of such infidel cavils as are suggested by the perusals of Paine and Volney, would be of great utility here.

AN IMPOSTOR.

The following account of an Impostor—copied from the Washington Republican, a paper published in Ohio—surpasses in absurdity and impiety every thing of the kind ever heard of in this country.

An impostor was brought into this town on the 13th inst. who declared himself to be Jesus Christ and that he had recently come from Heaven for the purpose of judging the world, which was shortly to be at an end. He attempted proving his divinity, by showing the prints of the nails on the different members of his body; his judgment here was rather nonsuited, for the citizens invariably believed him to be, not only an impostor, but a felon, whose actions at some period, had merited an acquaintance with 'handcuffs,' and 'fetters.'

This strange prodigy is remarkably expert in quoting scripture, and is not without followers, as expected; he has erected his throne for the purpose of judging the world on Leatherwood, about seven miles from this place; where he has been for about five weeks. On the 12th inst. he ascended his throne, with all the pomp and presumption imaginable, and commenced the execution of his mission. On the same evening, after having suspended his judgments, he repaired to the house of one of his followers, (who accompanied him to this place) where all his proselytes, about twenty, were collected for the alone purpose of worshipping him; at his presence they immediately prostrated themselves at his feet, calling him the true God. Among these enthusiastic devotees, are found some who were formerly considered the most respectable citizens of that neighbourhood; even some who have preached the gospel in at least two different bodies, have now descended to worship this strange god, who declared that he can shake heaven and earth with his nod, that he can engulf the whole human family in the vortex of oblivion, if he should but say it, and that the whole hosts of heaven are prompt in the execution of his word.

The impostor was taken before a magistrate of this place, who could find no accusation (*mirabile dictu!*) against him; no law applicable to a god, and consequently, Jupiter was dismissed.

The citizens of Leatherwood, knowing the injury he had done to his followers, some of whom were entirely deranged, others careless of property had turned their flocks into their cornfields, could not permit him to go with-

ent impunity but immediately smote the divinity and gave him an opportunity of escaping; he embraced it and left town with seventy-five or a hundred citizens after him.

Such superstition and blind enthusiasm as has been exhibited at Leatherwood on the present occasion, of which this is but the outline, has been unparalleled in modern times, even amongst the rude and barbarous tribes of the west. The heathen mythology, the history of Hindoos, or Hottentots, can scarcely present us with any thing exhibiting such a degree of human depravity, or which has raised into such a horrid flame, all the impure and diabolical passions which rage in the human heart.

No doctrine, it appears, can be so heterodox, as not to have advocates; as not to suit the wayward passions of the depraved mind, which prompt men to sanctify vice, to recognise idolatry, or even to submit to the wheel of Juggernaut, which has been laved in the blood of thousands.

ANOTHER.

A curious memorial has been received by the President of the Senate, from a Mr. Crane, of Ohio, who calls himself the brother of our Saviour, and who sets forth that he has descended lineally from David—that he has made his appearance in this country for the purpose of resuming his temporal authority, while his brother, now living in Ohio, the real Christ, has appeared to call his people together. He calls upon Congress for an appropriation of 10 or 12,000 dollars per annum, to enable him to discharge his high functions as temporal governor of the world; and hopes, that the members will each transmit a ten dollar note, and frank it. The madness of some men is sometimes laughable, but this man's is shocking We should hope that no member will be found wild enough to introduce his petition.

THE LAST OF THE SQUIRRELS.

A gentleman, now a member of the Legislature, gave me the following information a short time ago, on his return from the Indian country. The Squirrels were a branch of the Miamies, and at one time quite a considerable band. But by wars and hardships they were reduced to a single man, who lived on the Mississinewa. This Squirrel harbored an unalterable animosity towards a Miami, and used every means to get a fight with him. But finding that out of his power, he presented the Miami a large hunting knife, and ordered him to take his life with it. The Miami took the knife, seemed to reflect a moment, and then plunged it to the handle in the breast of the Squirrel, which had been bared and presented to him. When he was certain the fatal act was completed, he drew the blade from the heart of the Squirrel, who fell back against a tree, and with the most apparent composure, felt his last breath fast approaching. The Squirrel never evinced the least emotion of fear, when the Miami put the deadly weapon to his breast, but with unshrinking firmness, seemed to look upon it with pleasure, as an honorable kind of revenge. Such are the ideas of these uncivilized children of nature.—*Centreville (Indiana) Times.*

From the New York Observer.

FOREIGN NEWS.

The South Easterly winds of Wednesday night and Thursday, have brought in a few of the long expected packets from Europe. We are indebted for the following abstract to the Editors of the Journal of Commerce:

The Havre packets of November 15th and December 1st arrived this (Thursday) forenoon. The last papers are dated Paris, Dec. 1, and Havre, Dec. 2, —twenty-five days later than accounts before received. There is however no news of much moment. The Emperor of Russia had arrived at St. Petersburg. The Empress Dowager of Russia had died. The army of Russian Poland had been augmented, and it was supposed would march into the Principalities (Wallachia and Moldavia) under the command of the Grand Duke Constantine, who had gone to St. Petersburg to make the necessary arrangements.

About the 10th of November, Don Miguel of Portugal, was upset in his barouche, and had his thigh broken.

By an arrival at Boston from Smyrna, news is received that the brig Suffolk, Miltimore, from New-York, with provisions for the Greeks, sailed from Malta 15th October for the Archipelago.

It is rumored that a great battle was fought at Chumla on October 19, in which *thirty thousand Turks* were killed.

[This is probably a new edition of some old account, enlarged and improved.]

FRANCE AND TURKEY.—A Zante date of October 18, communicates the following intelligence, which is important if it can be relied on,—as it may lead to a war between France and Turkey. Lepanto is on the North side of the Gulf of the same name, the entrance of which it commands. It is not in the Morea, (which is bounded on the North by the Gulf above mentioned,) but while it is garrisoned by an army, the Morea cannot be considered as safe. "The garrison of the castle which defends the entrance of the Gulf of Lepanto, will not listen to terms of capitulation. It has determined on a vigorous defence, and the French forces are making preparations for a siege, after the evacuation of the Peninsula is completed. The war has thus began, and no one knows where it will end. It is said that Admiral Rigny had done all in his power to prevent the commencement of hostilities, but now the roar of cannon must be heard, rather than the quiet voice of negociation."

ABDUCTION OF MORGAN.

The Special Counsel appointed by the New-York legislature in April last, to investigate the fate of Morgan, reports, as the result of his investigations, that "William Morgan, a citizen of this State, was taken from the jail of the County of Ontaria, into which he had been committed under circumstances of peculiar aggravation and cruelty; and was from thence transported, under duress of imprisonment, a distance of one hundred and twenty miles, to the County of Niagara, and was placed in confinement in the Magazine in Fort Niagara, situated at the confluence of the Niagara river with lake Ontario, on the morning of the fourteenth of September, 1827.

"Here are the boundaries of the testimony. As to his fate subsequently thereto it is not yet developed; nor can it be anticipated, with much confidence, to be judicially determined by any tribunal over which men have control."

HOMICIDE.—An unfortunate rencontre took place in Clinton, in Hind's county Mississippi on the 5th Dec. between Col James Gibson, and Mr. Anthony Durden, his brother-in-law, both of the county of Warren. They were in attendance on the Chancery court, before which they had a suit depending, which was decided in favor of Durden. They had been at variance for some time, and it had ripened to a deadly hatred. A few words passed between them at a supper table—rising simultaneously, they met at the head of the table, and, exchanging a look of desperation, commenced with sword canes a furious fight, which continued about five minutes, when Col. Gibson fell, never to rise. He received five stabs; three in the abdomen, one in the breast, and one under the chin, passing through his mouth into his head. He lived but a moment after his fall. Mr. Durden, who has been admitted to bail, was not seriously hurt.—*Port Gibson Correspondent.*

ABOLITION OF SLAVERY.

The Resolution respecting the abolition of Negro Slavery in the District of Columbia, which passed the House of Representatives, at Washington, after the *previous question* was moved and carried by Mr. Wilde of Georgia, are the following:

"*Be it Resolved*, That the committee for the District of Columbia be instructed to take into consideration the laws within the District, in respect to slavery, that they inquire into the slave trade as it exists in, and is carried on through, the District; and that they report to the House such amendments to the existing laws as shall seem to them to be just.

"*Resolved*, That the committee be further instructed to inquire into the expediency of providing, by law, for the gradual abolition of slavery within the District, in such manner that the interest of no individual shall be injured thereby."

A PLEASANT VOYAGE.

On board one of our beautiful London packets, which had a great many passengers, one of the gentlemen had provided himself with a good supply of religious Tracts. The perusal of these excited general interest throughout the ship. In the cabin, gambling and drinking were not seen during the voyage, but the intervals between eating and sleeping were occupied in reading these Tracts. Several of the passengers came to the person who furnished them, to express their thanks for the privilege they had enjoyed. They did not know that the tracts were so interesting, and wished for some to take on shore with them. The sailors also received supplies of Tracts from week to week with great thankfulness, and spent much time in reading them. Not a single pint of spirits was drunk at table by the whole company. The pint decanter, which was filled and set on at dinner at the commencement of the voyage, was still unemptied at its close. They enjoyed the privilege of having prayer, with the reading of the Scriptures, evry evening, and also of worship on the Sabbath, whenever the weather would permit. The preacher found the sailors a very attentive and interesting part of his audience. In the afternoon they were generally seen diligently reading the Tracts which were distributed after sermon. How long will it be, before all our packets, and all our ships, shall be furnished with a regular supply of Tracts, with daily prayers in the cabin, and the regular worship of God on the Sabbath? What has been, may be. It can be done, for it has been done. It is a good thing, and *therefore it is practicable.—Sailor's Magazine.*

DR. ALEXANDER.

A correspondent of the Vermont Chronicle, in describing a Missionary meeting in New York, says—

"Dr. Alexander spoke with great feeling, and with his usual surpassing eloquence. I know not how it is with others, but I have had the pleasure of hearing many public speakers, and among them the most distinguished that our country boasts of in the different professions, and to none do I listen with such unmingled delight as to Dr. Alexander. Every thing in him is simple, unaffected, earnest—it is the eloquence of a clear head and a warm and guileless heart. His gestures, the play of his fine countenance, and the intonations of his voice, are always extremely graceful and appropriate; yet it is only by a painful effort that you can direct your thoughts to them, as you would not willingly lose a single word he utters, and are indeed taken into such close communion with his inmost soul, that it would seem illbred and ungrateful not to listen You see I have not room to give you a sketch of his address, should I dare attempt it.

DR CHESTER.

The death of Dr. Chester was peaceful and happy. "Such a death-bed," says a friend who communicated the intelligence, "I never witnessed—such a sweet and humble triumph over the grave through our blessed Redeemer." He was fully conscious of his situation to within an hour of his death, and had all the family even to the servants called in, and addressed each, with a special message to those who were absent. Not a dark moment came over him throughout the whole scene, though he sometimes feared that his elevation might be that of animal excitement. But that it was of a far higher origin is abundantly evident "Grave! where is thy victory!"—*New Haven Intelligencer.*

The Westminster Assembly's
SHORTER CATECHISM,
WITH SCRIPTURE PROOFS,
For sale at the Luminary office.
Price 12 1-2 cts. single—$1 per dozen

CUMBERLAND COLLEGE.

EXTRACTS FROM

A Brief View of Cumberland College, founded by the Synod of the Cumberland Presbyterian Church, near Princeton, Kentucky, in 1825.

(CONCLUDED)

This system is calculated to improve agriculture. How many, and how great talents, a system of education, at a rate so low, can call forth from obscurity, time alone will determine. But it may be confidently expected, that the graduates of this College, will acquire a taste for scientifick and practical agriculture, and carry it to their respective neighborhoods. Thus, the time may come, when it will be considered the most dignified employment of a man of wealth, taste and learning, to cultivate the earth with his own hands. The perversity of human taste, appears in nothing greater than this—practical agriculture is considered as a vile drudgery, fit only for the abject slave. The God of nature has decreed, that man shall gain his living by the sweat of his brow. Shall that man be despised, who fulfils the law of nature, and lays the foundation for all our wealth and all our comforts! Could reason speak, and justice decide, the answer would be, no,—it is ungrateful and cruel. The science of agriculture has been too long and too much neglected. While other sciences, and many of the arts, have called forth the exertions of men of the highest talents, who have immortalized their names by the value of their respective discoveries; agriculture, manacled by the chains, which prejudice had put upon it, promising no reward to the searcher after fame,—no laurels to the pursuer of honour, was left to those who pursued it for profit. But most of these, regarding only their own present advantages, if they have had ability, have had neither time nor inclination to make experiments for the elucidation of the science. It is true men of talents and learnig are beginning to turn their attention to this subject. But still, agriculture, in comparison with many other sciances, is yet in its infancy. Who has determined the precise quantity and quality of manure, suitable to each kind of soil? Who, by making fair and repeated experiments in the different modes of cultivating grain, grasses, vegetables and hortulan productions, has ascertained the best? And, who has determined the kind of soil and manner of preparing it, the time and manner of seed sowing, cultivation, gathering and saving each production? Will any one pretend to say, these things are beyond the reach of human discovery? Let him look at the science of chemistry, and see what improvements have been made in less than half a century—improvements, which once would have been thought, beyond the possibility of human attainment. Let equal talents be exerted, equal industry employed, and equal perseverance exercised, and we may expect equally happy results. Who will be better qualified for making experiments in agriculture than the Professors of a College? And when it is remembered, that the interests of the institution are completely identified with the interest of agriculture, who will be more likely to give that attention to the subject, which its importance demands?

This system is calculated to give permanency to our republican institutions. Man is the creature of education. He is much swayed by habits early contracted. His manners, modes of thinking, feeling and acting, acquired in early life, accompany him, in a great degree, even to his grave. The emancipated slave can never rise to the dignity of a freeborn citizen; and the enslaved freeman can never sink to the abjectness of one born in servitude. The youth of America cannot learn too soon, that men are, by nature, equal. This system suppresses pride, and that ideal superiority founded on the advantages of birth and fortune, which is not only unfriendly to social enjoyment, but is an enemy to the spirit of genuine republicanism. It shows the son of poverty his own natural advantages, and teaches him how to employ them for the benefit of himself and his country. "It humbles the proud and exalts the lowly," until they meet on a level. Every one knows the powerful influence of public sentiment. None can resist it. All must yield to its decisions—all must submit to its mandates. A College has been called a world in miniature. Shut out from the busy world, it has its own peculiar customs, maxims and opinions. It is a little republic. Every graduate knows the power of prevailing opinion in College, and with what deference he once bowed to its decrees. In this College, merit alone is regarded; virtue, the only distinction; and good morals, good conduct and good scholarship, the only passport to respectability and honour. The rich and the poor are all on a level. It was thought by some, that the rich would be arrayed against this plan But let it be said to their honor, the rich are its greatest advocates, and most liberal patrons. There are now, in Cumberland College, students from Indiana, Illinois, Arkansas, Mississippi, Missouri, Kentucky, Tennessee, Alabama, Louisiana and Georgia—a considerable number, are the sons of the most wealthy citizens; others, the children of poor parents. But no one feels his *superiority*, no one his *inferiority*. No one is proud of his wealth, no one is ashamed of his poverty. All appear cheerful, contented and happy; and all are aiming at literary distinction.

That College, which reduces the expenses to the lowest rate, other advantages being equal, must be best calculated for a republican government. Ignorance is the foundation of despotism, but knowledge is the basis of a republic. It has been the policy of every unprincipled tyrant, and ambitious priesthood to trammel the minds of the people, by closing against them the avenues of knowledge. Whoever had the boldness to assert the rights of man, was prosecuted for treason, or punished for heresy. A want of knowledge among the people, has prevented the permanency of former republicks. Do we wish to give stability to our republican institutions—are we unwilling to exchange liberty for slavery—let us encourage schools and Colleges. But, would we see our children the hewers of wood and drawers of water for some tyrannical master—let us cramp and cripple them with all our power: the object will by that means be effected.

If it be found, after an impartial examination, that the system adopted in Cumberland College, is calculated to promote health of body and energy of mind; to guard the morals and habits of youth; to teach them to bear adversity; to save their time and money; to improve the agriculture of our country; and to give permanency to our republican institutions—every good citizen will desire its success and prosperity. Public spirit will not let it languish or die, for want of patronage. Every lover of his country, it is hoped, will be anxious to contribute something towards its endowment.

A few arguments are here addressed to the members of the Cumberland Presbyterian Church, by way of appeal to their liberality.

That Synod, which you have recognized as the highest judicatory of your church, from motives of benevolence to mankind in general, and you and your descendants in particular, have given existence to this College. Many other churches, as well as individuals who belong to no religious denomination, have contributed to its endowment. A large and excellent farm has been purchased. Brick, and other buildings have been erected. A library and apparatus have been commenced. Most of the donations, hitherto received, have been in land, which will eventually be of much service to the College, but will not now sell at any price. Funds are wanted to pay some debts already contracted, for the farm, buildings, &c. and to make those improvements, which will enable the College to afford the advantages contemplated. The Synod, at their last session, appointed Rev. Messrs. *Cyrus W. Wilson, Laban Jones. Robert Rennick, Caleb Weeden, Matthew H. Bone, Samuel M. Cowan, Wm. Devault* and *Henry F. Delany*, as agents, to solicit donations, from the public at large, for the benefit of the College and Indian school. But on you she relies for aid; to you she looks for succour; and, on you she rests her hopes. And shall she look in vain? Will you disappoint her expectations, and deprive yourselves of those blessings which this College is calculated to afford? Will you withhold your aid, and thereby say, the sons of the forest shall not have the gospel. Yourselves must furnish the answer.

The small sum of fifty cents, from each member of the Cumberland Presbyterian church, it is believed, would be sufficient to relieve the institution from all its embarrassments, and enable it to make some of the most essential parts of the contemplated improvements. Agents, therefore, have been appointed, to make personal application to each of you for that sum. It is thought, there is not a single member of the church, who is destitute of the ability or disposition to contribute that small amount. Should any individuals contribute more, and a sum be collected beyond what is necessary to meet the present demands, it can be appropriated to a valuable purpose. Considering it as a donation from the church, the money can be appropriated to the establishment of scholarships, which will support, at College, as many candidates for the ministry, as long as the world exists. Suppose ten scholarships to be established by the Cumberland Presbyterian church, and one gospel minister to be educated in each, during every term of four years. In a hundred years, the number so educated would amount to 250—and in like proportion forever. It is impossible to calculate the amount of good that might thus be effected. Perhaps, some of the children and dear relations of the present contributors might be saved through the instrumentality of these same ministers. Were we to pursue the ordinary course of human events, and suppose five to be called to the work of the ministry, (a thing by no means improbable) from among those who believe through the word of each of these ministers, and the number to be increased in the like ratio, who can calculate the blessings which might arise to the church and the world of mankind? Great effects result from little causes. "Behold how great a matter a little fire kindleth." And, if the stripling of Israel, with a sling and stones, could meet and subdue the

triumphant champion of Gath, what might not the members of this church do, by each contributing the small sum of 50 cents.

Should fears be entertained by any lest a collegiate education should ever become an indispensible requisite for the gospel ministry, let them be assured, their fears are groundless. Nothing of the kind is contemplated by the greatest advocates for the College. Among the Apostles, there was a Paul, called from the seat of learning, and a Peter and others, from the fishing net. And, perhaps divine wisdom sees it best, that there should ever be some learned, and some less learned, in order to manifest "that the excellency of the power may be of God, and not of us." But it is indispensably necessary, that there should be some, in every church, who are able skillfully to wield the weapons of truth, to the discomfiture of every infidel assailant. It has ever been the maxim of our Church, that learning is the handmaid of religion. We, its members, will certainly encourage it, when it is to be employed in that blessed cause, for which the Redeemer of the world shed his precious blood. You, it is expected, will contribute from the substance, wherewith you have been blessed, to the advancement of the cause of that God, to whom silver and gold belong. While your ministers thus solicit your aid, most of them have set the example of liberality by their own donations.

A more selfish argument, perhaps, may be addressed to parents who now have, or may hereafter have, sons to educate. Here is a College at which, you can educate your sons, perhaps at a cheaper rate, and more agreeably to your views, than at any other. A mission has been established among the Indians, where many heathen youth receive instruction, and many of all ages hear the blessed gospel. Accounts of success are truly encouraging. Do by others, as you would they should do to you. Suppose you and your children were in heathenish darkness, perishing for the bread of life, and the Indians enjoying it—would you not esteem it their duty to send and break it unto you? Conscience answers in the affirmative, and christian benevolence will act accordingly.

Let it not be supposed, that this is the only College founded by voluntary contributions. The Theological Seminary at Princeton, in New Jersey, has, by a reguler system of begging, arisen to its present eminence and usefulness. Yale College, Nassau Hall, and many others, by similar means, have arisen to the very first rank. The Synod of Kentucky, at their late session, have resolved to endeavor to raise $20,000 for the purpose of endowing a Professorship in a Theological Seminary about to be established at Danville. This sum, they expect to raise from voluntary donations. May they fully succeed. The promptness and liberality with which that people support every benevolent object or enterprise cannot fail to excite the highest admiration. *They will not lose their reward.* Let their example provoke you to love and good works. Go ye and do likewise, and *you also* shall share in the same glorious reward.

INFANT SCHOOLS.

Boston Dec. 23, 1828.

From a correspondent of the New York Journal of Commerce.

On Monday evening, Dec. 22d, William Russell, Esq., editor of the Journal of Education, delivered an address on the subject of Infant Schools, to a large and deeply interested audience in Dr. Channing's church, Federal street. He remarked, that infant schools are of recent origin. They were best defined, by saying, they were large nurseries, in which children at an early age might be employed, delighted and amused. An infant school is an assemblage of from one hundred to one hundred and fifty children, whose ages vary from eighteen months to six years. A spacious and airy room, a pleasant play ground, various kinds of apparatus, accommodations for eating the mid-day meal, the care, solicitude, and more than the attention that a mother is able to bestow, form the pleasures and conveniences of the infant school. It is an object in these schools, to delight the mind with new and pleasing objects. A few simple elements of arithmetic, botany, mineralogy, &c. exhibited to the mind in pleasing modes, in pictures, flowers, or the sensible objects around them, are communicated almost incidentally to the little cheerful pupils. The infant school has one peculiar feature to distinguish it—the moral influence which it establishes over infantile minds. Intercourse is free and as delightful as it is unrestrained; the children are made the agents of their own improvements; numbers make the school interesting. The moral instruction is given in language most tender and in a manner most sweet: conversation on pleasing subjects elicits thought and attention, and gives delight to the scholars. In other words, the infant school is a little society for the prevention of vice. The teacher, for the most powerful moral effects depends on the sympathy operating from her example. Would she induce benevolent, kindly feelings, her manner and words are kind. The rewards are books and language of approbation; and the offender who begins to discover insubordination and bad temper, is immediately led into a little, happy, united circle, where joy and contentment dissipate in a few moments, the unruly passions that have possessed his bosom.

The system on which infant schools are founded and to which they owe their success, is that of the great Pestalozzi. The teacher is supposed to put nothing into the mind—he only elicits what is already there, an immortal energy of unknown resources and vigour. The system of infant schools is but a transcript from Pestalozzi's mind. They were introduced into London about ten years since. It was under a domestic roof that infants were gathered to be taught; and so unknown to fame was the humble individual who introduced into the happy homes of England a system destined to bless the world, that it is left to a coincidence of circumstances to gather the doubtful fact that his name is Wilson. But whoever he may be, how delightful must be his emotions to see the blessings of his adopted system spreading through England and other lands. Infant schools have received the patronage of the most enlightened men in England, and are now established in every considerable town in the United Kingdom. A large efficient society has been established for the formation and promotion of these schools, of which Mr. Wilderspin is the successful agent.

The great question whether such schools are necessary in the United States, has now been settled in the affirmative. Although many intelligent people feared they would interfere with family government, or weaken parental and social obligation, all such objections have fled before the light of experience. In many cities and large towns in our country, there are a class of people found in circumstances which call as loudly for the aid of infant schools as the state of society does in England—for these is emigrants from that country or the adjacent island. Their wants here are precisely the same as in the country of their birth; and these schools have not only been found a stimulous to greater faithfulness and exertion on the part of the parents, but have also been productive of the most happy moral consequences. Intelligence has entered the poor man's dwelling in the shape of his child. He has been reproved for his wickedness by the same artless, natural arguments in favor of goodness, which his child has learned at the school. The mother too is reproved and amended by the tender thoughts and influence of her beloved child; and with tears of joy and thankfulness, whole families feel the effects and bless the institution of infant schools. The mother obliged to labor for a subsistence, finds the school ready to take that part of her family off her hands which she is most unable to take care of, and in those hours when her attention is with the greatest difficulty bestowed.

The question whether it is proper to send children to school at an age earlier than that at which they are received in our primary schools, (four years) is answered by the question, are two years of rapid improvement of any value in the development of mind? In these two years the powers of mind and body may be advanced and turned to good account. Compare one who has enjoyed the advantages of an infant school, its delightful instructions and various improvements, with one who has been most stupidly confined to his eight inches of hard bench—who has thought it a sin to smile and an unpardonable offence to tell his thoughts; and no other proof will be needed of the utility of infant schools. No parent has ever visited these schools without a lasting impression in their favor.

SPIRITUAL MINDEDNESS.

It is said of the late Andrew Fuller, that when a ministering brother was showing him, from a steeple, the beauties of a certain English city, he turned his eyes from the architectural monuments before him, and said,—"Brother C———, there are several points in the doctrine of justification, not yet satisfactorily settled!"—What a striking similarity is here seen in Mr. Fuller's spirit to that of our Lord, when on a certain occasion his disciples desired him to observe the magnificence and beauty of the temple, adorned as it was with goodly stones and gifts. He immediately turned off their attention from all this external splendor, to the destruction of Jerusalem, which was at hand, by observing,—"As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down." How greatly important is the cultivation of that heavenly mindedness, of which these are such striking examples!—*Chr. Watchman.*

A SWARM OF BEES.

Be quiet. Be active. Be patient. Be humble. Be prayerful. Be watchful. Be hopeful. Be loving. Be gentle. Be merciful. Be gracious. Be just. Be upright. Be kind. Be simple. Be diligent. Be circumspect. Be meek. Be lowly. Be long suffering. Be not faithless, but believing, and the grace of God be with you.

Poetry.

For the Western Luminary.

THE FALL OF SATAN'S EMPIRE.

Satan's kingdom now is falling,
Soon 'twill totter to the base;
And the distant tribes in darkness,
Shall behold a day of grace.
Deep destruction waits his empire,
Down to black despair he'll go;
This the lying, hateful serpent,
Does inevitably know.

Soon the mighty strong wing'd angel,
Will commence his rapid flight,
Through the circling rounds of heaven,
And disperse the mental night!
Round the globe, how'ere extensive,
Shall this glorious herald fly;
And the everlasting gospel,
Preach to nations far and nigh!

First, there must be revolutions,
In the church and in the state;
Overturnings, and commotions,
Now, the moral world await:
Europe, must her monarchs humble;
Asia, must her pride abase;
Africa, restored from slavery,
And America disgrace!

Slavery, an acknowledged evil,
In this land of liberty:
This must somehow, be corrected;
Nature made all colours free.
E're the great Millenial period,
This must be effected too:
And, the genius of the gospel,
This herculean work will do!

All obstructions, must retire;
Man, must feel, for fellow man:
Nothing, will produce this feeling,
But the glorious gospel plan!
Jews, and Gentiles, must commingle;
All distinctions, here must cease:
Truth, and justice, shall triumphant,
Usher in the prince of peace!

This grand period, is not distant;
Great events bespeak it near:
And these mighty, overturnings,
All obstructing force shall clear.
Then removed, the flying angel,
Will his arduous work pursue;
Millions then, will be converted,
And the world be formed anew!

J. M. H.

MISCELLANY.

INTERESTING MARRIAGE SCENE.

Married, in Hopkinton, N. H. on thanksgiving evening, by Eld. A. Caverno, Mr. Nathaniel Morrill, to Miss Eliza Gile, both of Hopkinton.

When the usual ceremonies were concluded, the father of the bride retired from the room, and in a few minutes returned with a new Bible in his hand, which he presented to the new married couple, and with it the following address:

"The business which has been transacted this evening, as it respects you, my dear children, is of no small importance. It is not like many other things transacted in this world, which may be done to-day and to-morrow may be disannulled; but this engagement is for life. The matrimonial institution by which you are bound to care for each other, is of God; and what he hath joined together he forbids man to put asunder. Both of you are young, and were but a little while ago by the laws of God and man bound to your earthly parents. You are freed from that obligation, and now are bound to each other by a sacred covenant that is to run parallel with the remainder of your associated days. Eliza, you have now become the wife of the man seated by you—you have taken that place where the decree of God calls upon you to be a help-meet,—depend upon it, my daughter, that it will be no pleasure to your father to see you spend your time in any manner that will subvert, or will not tend to promote the interests of your husband. I charge you therefore to be strict and faithful as a sharer of his toils and a partner of his joys. And you, Nathaniel, my son, will have much care devolving upon you—you are no longer to look out for *one* but for *both*. You are to provide for your wife the necessary means for her own comfort and support, and that she may be the better prepared to administer to your own necessities. You should be extremely careful, as both of you are young, that you give your wife no occasion to doubt the reality of your affection towards her. I might cite you to many lamentable instances were the lives of young women have been made extremely wretched by the conduct of their husbands, who have but too often left them to late and unseasonable hours of the night; and whose return was rather to be dreaded than desired. This, I charge you, my son, to avoid—to shun for ever, and every thing else that would sever your partner's affections from you.

New and unthought of duties will pour in upon you both from every quarter. Were you now sensible of all your future cares and concerns, that necessarily will demand your faithfulness and fortitude, you would be constrained to say, Who is sufficient for these things? But the want of time and ability forbids me to lay before you all your duty—I, therefore, for your farther instruction and consideration, give you this invaluable, holy, and precious book (*presenting the Bible.*) which I beseech you, my dear children, to receive as the man of your counsel, and the rule of your future lives. It is the word of God, and these sacred pages contain your whole duty. The comforts you anticipate from the transactions of this evening, as you may have just reason to fear, will never be adequate to your expectations. But should you ever be so happy as to partake of the joys which this blessed book promises all those that love and obey it, you will be constrained to say that all that ever was told you or all that you ever anticipated besides, bears no comparison to enjoyments so sublime. Then if this book is so valuable a treasure, do not wonder that your father should charge each and both of you to prize it above every thing else—Prize it above your lives—count not your lives too dear to resign in defence of it.—Prize it above all your father has given you, or even above any thing that you may anticipate he will give you hereafter; or leave for you when he sleeps in death, and is buried out of your sight. When he is no more, and you take this holy book in your hands, remember that he gave it you on the evening of your marriage, as a token of his greatest regard for your souls and your bodies—and may God grant it may prove the desired blessing to both of you for his Son's sake.

Morning Star.

PARENTAL LIES.

We believe that the slight regard in which strict truth is held among mankind, is principally owing to the lies which are told to children by their parents during the few first years of their lives. Then is the time that permanent impressions may be as well made as at any later period. It is then probably, that what is called the natural propensity of a child is unfolded. Many persons who have a great abhorrence of lying, and whip their children if they detect them in it, yet make no scruple of telling and acting to them the most atrocious falsehoods. There are few parents who do not do this in a greater or less degree, though doubtless without dreaming they are guilty of criminal deception. With many, the whole business of managing their children is a species of mere artifice and trick. They are cheated in their amusements, cheated in their food, cheated in their dress. Lies are told them to do any thing that is disagreeable. If a child is to take physic, the mother tells him she has something good for him to drink; if reluctant, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind; each of which may deceive once, and answer the present purpose, but will invariably fail afterwards. Parents are too apt to endeavour to pacify their children by making promises they never intend to perform. If they wish, for instance, to take away some eatable which they fear will be injurious, they reconcile them by the promise of a ride, or a walk, or something else which will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children, if the performance be not perfectly convenient. But they are the last persons to whom promises should be broken, because they cannot comprehend the reason, if there be one, why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, and even when inadvertently made. For the child's moral habit is of infinitely more consequence than any such inconvenience can be to the parent.—*Lit. Gazette.*

NEW BOOKS.

JUST received and for sale at Skillman's Book-Store, the 1st, 5th, & 6th. Volumes of Henry's Commentary now publishing in Philadelphia; the 2d 3d, & 4th Volumes will be forwarded as soon as completed. Subscribers will please to send for their Books.—Also for sale as above, Scott's Commentary in 6 volumes—Also an English Version of the Polyglott Bible, together with a general assortment of Theological, Classical and Miscellaneous Books, all of which will be sold very low for Cash.

A DISCUSSION OF
CHRISTIAN BAPTISM,
AS TO ITS SUBJECTS, ITS MODE, ITS HISTORY, AND ITS EFFECTS ON CIVIL AND RELIGIOUS SOCIETY, &c. &c. &c.

BY Rev. W. L. M'CALLA,
Pastor of the 8th Presbyterian Church, Philadelphia, and author of "A discussion of Universalism."

THE first vol. of this work is now before the public. The subjects discussed in it are presented with remarkable *clearness* and *precision*. The author evinces an intimate and extensive acquaintance with the Hebrew and Greek languages, and an unbounded knowledge of the various publications on both sides of the controversy. He has displayed much research and learning—and it is believed that an enlightened and impartial public, will pronounce this work *masterly, unanswerable* and *conclusive*.—The author has placed Mr. Alexander Campbell, and his recent *translation of the New Testament*, by the *clearest evidence*, in very unenviable circumstances. I would recommend this work to all persons, and especially to those who are inquiring after truth.—It may be had at Mr. Skillman's Bookstore, Lexington.

N. H. HALL.

PROSPECTUS
For publishing immediately, a new and improved collection of Vocal Music,
THE COLUMBIAN HARMONY,
Or Pilgrim's Musical Companion.

By B. Shaw, and C. H. Spilman, Danville, Ky.

THE Compilers have for a long time been collecting materials for this work. They have spared no pains to render its rudimental part complete. In the choice of tunes they have endeavored to consult the best public taste. The work is in two parts; the first consisting of plain and substantial tunes, particularly adapted to the public worship of God. The second containing an extensive collection of more lengthy tunes, Odes and Anthems, suitable for Singing-Schools, Societies and Concerts. The Book will contain 150 pages, printed on good paper and well bound. It will be afforded to subscribers, for one dollar per copy, payable on delivery.

RECOMMENDATIONS.

I have examined the above work in M. S. with some attention, and am of opinion that is not only well adapted to the wants of the Church in her public worship, but also in the elementary arrangement, as well as the selection of tunes; it will afford considerable facility and gratification to both the teacher and the learner. I do therefore freely recommend it to the lovers and patrons of sacred music as a useful and popular work, worthy of their attention and patronage.

THOMAS CLELAND.
New Providence, Jan. 8th, 1829.

In reference to this work, as far as my knowledge extends, I very cordially unite in the above recommendation.

GIDEON BLACKBURN.
President of Centre College, Dan. Ky.

☞ Any persons who will transcribe a copy of the above Prospectus, and exert themselves in obtaining subscribers, and forward a list of them to M. G. Youce, Danville, Ky. by the 1st of April, will be duly compensated.